

Anno Domini 1616,

A

C. 37. d. 38.

CONFESSION

AND PROTESTATION OF THE
FAITH OF CERTAINE CHRISTIANS

in England, holding it necessary to observe, & keepe all Christes true substantiall Ordinances for his Church visible and Politicall (that is, indued with power of outward spirituall Government) under the Gospel; though the same doe differ from the common order of the Land.

Published for the clearing of the said Christians from the Murther of Schisme, and Novelty, and also of Separation, & undutifullnes to the Magistrate, which their rash Adversaries doe falsely cast upon them.

Also an humble Petition to the K. Majestie for Toleration therein.

Coloss. 2. 6.

As yee have received Christ Iesus the Lord, so walke in him.

Psal. 116. 9.

I will walke before the Lord in the land of the living.
I believed, therefore have I spoken:
for I was sore troubled.

A CONFESSION AND PRO
testation of the faith of certain Christians
in England, holding it necessary to observe &
keepe all Christes true substantial Ordinances,
for his Church visible and politicall (that is indu-
ed with power of outward spirituall Govern-
ment) under the Gospell; though the
same doe differ from the com-
mon orders of the
Land.

Published for the clearing of the sayd
Christians from the slander of Schisme and
Noveltie, and also of Separation, and unduti-
fulnes to the Magistrate, which their
rash Adversaries doe falsly
cast upon them.



20
Ec, who do beleeve & pro-
fess it to be necessary both
for the glory of Christ, &
for the assurance of our
owne soules, to observe
and keep Christs substan-
tial Ordinances for his visible politicall
Church (which are wanting publicquely
among us, & yet are both his clear com-
mandements , and also special meanes
A 2 of

of salvation, and of Gods worship for us
under the Gospell) doe judge it most fit
and reasonable to publish and testifie to

1. all men in all plainenes, wherein particu-
larly we doe consent, and doe fully agree
with the publique Churches in Englād.
2. And wherein we disagree and differ frō
3. the doctrine publicuely received. And
also finally to shew the inforcing reasons
that hane driven & compelled us to take
this way which wee doe.

1. Touching the first of these, we pro-
test before God and men that we unsay-
nedly and hartily agree to all the civil au-
thoritie, Magistracie, and Government
as it is received and standeth by law esta-
blished in the Land, holding it a most
high offence against Almighty God, if
any of us should not with all readines &
cōscience at all times submit in all things
(syther actively, or passively) thereunto.

Moreover wee doe likewise protest,
that we refuse not on occasion to com-
municate with the publique ordinary
Congregations assembled for the ex-
ercise of religion in England: viz. where
neither

neither our assent, nor silent presence is
given to any meere humane tradition.
And we agree willingly to all the articles
of faith and religion publicquely received
and mainteyned among us: onely excep-
ting those points which hereafter folow
mentioned, and are distinctly set down in
the particular Articles of this our present
Confession and Protestation.

2. Then touching the second thing a-
bove mentioned, that is, our difference
and disagreement from the doctrine recei-
ved publicquely in this land, thus we de-
clare and testify in the presence of God
and men, that meere being constrain-
ed by the cleare and unresistable evi-
dence of Christs gospel, (which sayth
*wee ought rather to obey God then
men) and not moved by any other con-
ceite, or vaine fancie, we differ and dis-
agree from the sayd publique doctrine,
in Eight and Twentie severall Articles,
all of them being of very great impor-
tance, yea most of them both substantial
matters in Religion, and also speciall
meanes of salvation under the Gospel.

**The Articles, wherein onely wee
dissent from the publique
Ecclesiasticall order,
and doctrine in
England.**

1. Of Christs offices; namely his Propheticall and Kingly offices.
2. Of the alsufficiencie of the Scripture.
3. Of Christs true visible Church generally.
4. Of Christes true visible politicall church in more speciall manner.
5. Of Synods and Councells.
6. Of a Catholike or Universall Church politike, that is indued with power of outward spirituall government.
7. Of a Provinciall Church independent.
8. How true visible politike churches are in England.
9. Of L. Archbishops, and L. Bishops Diocesane and Provinciall.
10. Of the making of Ministers.
11. Of our Communicating with the
parish

Parish Ministers & Parishes in England.

12. Touching Pluralitie Pastors, and Non residents.

13. Touching Discipline and Censures.

14. Touching the number of Pastors in each Church: and of the Pastors ordinary power and authority in managing the Churches spirituall affaires and government.

15. Touching the prophane and scandalous Mixtures of people in the Congregation.

16. Of humane Traditions.

17. Of traditions Apostolike.

18. Of Prophecy.

19. Of reading of Homilies in the Church.

20. Of Christs descending into Hell.

21. Of Prayer.

22. Of Holy dayes so called.

23. Of Mariage and Burying, & chur-
ching, as it is called.

24. Of Ministers made also Magist-
rates by the State.

25. Of the gifts and Offerings of the
faith-

faithfull.

26. Of Tithes and the Pastors fittest and due, and necessarie maintenance.

27. Of the civill Magistrates duery & charge supremely to oversee and order his Churches spirituall matters, yet but civilly.

28 Touching the necessity that lyeth upon us (notwithstanding) to obey Christ rather then man; (when they differ) in our using the true, and refusing the contrary ecclesiasticall ordinances above specified.

Of Christs Offices; namely his Prophetieall and Kingly Offices.

1. Wee beleeve Christs Prophetical, and Kingly Offices even in outward spirituall (or religious) matters to be absolute and perfect. Where note that wee understand outward spirituall matters (or religious) to be outward matters used in the exercise of Religion, not for any naturall reason, nor for any civill use, but meere voluntarily; that is, such things therein, as are of the authors meere voluntary

luntary appointing. And though some persons opposing against us, do account these any thing rather, the Spirituall matters; yet surely we hold them to be spirituall and religious seeing they are voluntarie institutions vsed onely in and for the exercise of religion, and are appropriated thereunto. Also these outward matters (we believe) are spirituall and religious unlawfully and falsely, which are of mens institution: they are lawfully, justly, and truely such, which are of the institution, and appointing of Iesus Christ. Againe where these men doe say, They neither intend, nor teach these things to be spirituall or religious. We answer, that maketh not the matter. They are such in the very nature of the thinges, notwithstanding. For mens wordes or intents make not the nature of these things, neither can they alter the same. Men indeed make these things in the exercise of religion false, and unlawfull, in as much as they come meerely frō men. But spirituall and religious they are of themselves, viz. being simply voluntarie

ordinances appropriated to the affaires of
 Religion, as they are. In the appointing
 therefore of these outward spirituall mat-
 ters (and religious) we believe (as is sayd)
 those offices of Christ to be most abso-
 lute, and perfect. Indeed so perfect in e-
 very such particular now, so allsufficient,
 and so necessary to be submitted unto of
 all Christians, as the sayd offices of Christ
 were under the Law. We believe that
 Christ in these things (no lesse then in
 matters inward concerning religion) is
 the foundation to the whole building
 even of his visible and politicall Church
 now under the Gospell, as well and as
 throughly as he was under the Law, ap-
 pointed by God over all things (yea all
 these things) as the head to his sayd
 Church which is the fulnesse of him that
 filleth all in all things. And so wee be-
 lieve Christ our Mediator (in the kinde,
 and nature of his offices) to be not chan-
 ged (much lesse diminished) but altoge-
 ther the same unto us now, as he was
 heretofore to his people the Iewes; as
 it is written. [†] Iesus Christ the sonne yef-
 ter day,

3 Heb.

13. 8.

Act. 3.

23. Luc.

19. 14.

27.

Mat.

21. 43.

terday, to day, and for ever. Yea we are
perswaded, if we should believe other-
wise, we should rob Christ of his honour
and give his glorie to others; which is a
part of the highest sacriledge that can be,
And therefore where in this Article we
are cōtradicted by some, who say plaine-
ly that Christ in the Gospell though he
bee the Prophet, King and Priest to his
Church, yet he is not the onely, or ab-
solute Teacher, Institutor, King, and
Lawgiver, of his outward Church, nor
of the visibie administration thereof, and
namely not in the fore rehearsed outward
things: And likewise that Christians
now have libertie and free choyce for the
saide outward things in the exercise of
Religion, till mans Authority do deter-
mine them; and that then such outward
things are necessary to be observed, but
not otherwise. This we cannot consent
unto: but we renounce it, as highly de-
rogating from the true, and due offices,
and honour of Christ, as is above shew-
ed.

*The
Appro-
vers of
Gabriel
Powell
de Adm.
aph.
etc.*

of

515 2W *Of the Allsufficiency of the*
Scriptures

2. Wee believe the holy Scriptures
Allsufficiencie even in the sayd outward
matters spirituall, now likewise, as well
as it was believed and professed by all the
faithfull under the Law. And for that
reason we hold this sense (which indeed
was and is the onely true sense) of the 2.
commandement, viz. that (touching the
generall matter thereof, or generally) it
containeth onely in the exercise of Reli-
gion free and voluntary Ordinances (that
is) having no cause for their sayd use nei-
ther in civility, nor in naturall Reason;
but the meere will of the Author of them.
Yea we believe, that such ordinances
both outward, and inward, private and
publique doe wholly make the 2. com-
mandement, both in the affirmative and
Negative part. They against us abroad
in the land hold not this sense of the 2.
cōmandement, but deny it. As likewise
(with like dishonour to Christ, which
wee noted before, and with no lesse dis-
grace to his word) they deny the Allsuf-
ficiency

1. Doct.
Whig.
in pref.
against
T. C.
sath, it
is a
rotten
princi-
ple.

Sciency of holy Scripture in the said out-
ward pointes (as we believe) of faith &
Christian Religion, and most materiall
and weightie under the Gospell. They
call them circumstances & Accidents to
Gods worship. But most unjustly. The
Scripture indeed serveth not to specific
circumstances, or Accidents. Wee wil-
lingly agree to this. Neither did it so at
any time. As namely not under the Law.
But we deny this constantly (being there-
in well assured) our matters in contro-
versie are not circumstances, nor Acci-
dents in Gods worship: And therefore
also not indifferent. A circumstance is, *A cir-*
which of it selfe and by the very nature *um-*
of it hath sometime, and to some per- *stance,*
sons a helpfull, a profitable, and needfull
use of Gods worship, yet is not any part
of Gods worship, nor perpetually fit, nor
meerely voluntarie, nor used onely ther-
in. An accident is, which being no way *An*
a part of Gods worship is sometime in it *Acci-*
sometime not. A matter substantiall in *dents.*
the worship of God (and that which is a
part of it) is of 3. sortes. *Either a thing*
not

not Civill, but properly pertaining to Gods worship, and yet a meere voluntarie ordinance therein. Or a thing having absolute necessitie in nature and naturall reason to be a part of Gods worship. Or otherwise which by the Scripture is plainly commanded or forbidden in Gods worship. Our matters in controversie are all substantiall, of one of these 3. later sortes, & namely of the first. And therefore what soever of them is lawfull must be commended to us in the Scripture. Else they are all unlawfull, sinnefull, and wicked. The severall pointes we shall here presently note in particular (at least) namely these which follow.

*Of Christs true visible Church
generally.*

3. Wee believe that (for more cleare understanding) Christs true Church is to be noted, and considered 4. wayes.

¹ *Ephes.* First Christ hath a true Church * Invisi-
^{3. 15.} ble, which is the Universal number of
^{Heb. 12.} his elect. *Secondly*, He hath a Church
^{23.} Militant

Militant considered mecrely as it is [†]pro- ^{Gal. 1:}
fessing, and suffering; that is, as the seve- ^{13.}
rall members doe professe the true faith, ^{Philip.}
and doe endure the opposition of ene- ^{3. 6.}
mies for the same. *Thirdly*, the church
is taken for a Christian family so well
nurtured and ordered in Religion, that
they are [†]like unto a litle Church. So a ^{† 1 Cor.}
Church is figuratively, and metaphori- ^{16. 19.}
cally taken. But none of all these is to ^{Bez.}
our purpose. *Fourthly*, The Church is ^{Anno-}
taken as the same [†]is politicall, or indued ^{1st. ibid.}
with power of outward spirituall policie, ^{1 Math.}
and administration of Gods holy ordi- ^{18. 17.}
nances, the meanes of salvation for mens ^{1 Cor.}
soules. Now this Church under the ^{5. 12.}
Gospell (and with this consideration) ^{13. 14.}
is that which onely we doe here treat of, ^{1. 26.}
seeke, and desire. And wee believe that
the speciall forme of this, that is, Christs
visible politicall Church under the Gos-
pell, and the particular kinde of Govern-
ment thereof must be of divine Instituti-
on, they are matters ordinarily necessary
to Salvation, & they are matters of faith,
matters of the 2. commandement, no
lesse

leffe then they were under the Law.
Wee believe that these things are no cir-
cumstances, nor Accidents, nor Indiffe-
rent, nor at all changeable by the discre-
tion of men. But we believe that these
are matters of Substance in Religion: and
that by these things one visible politicall
Church differeth essentially or substanti-
ally from another; to wit, in the nature,
and kinde of the outward spirituall Ad-
ministration thereof. As namely the
Iewes visible politicall Church under the
Lawe, did substantially differ from the
Christian visible politicall Churches un-
der the Gospell. And rather the pro-
per Diocesan, and Provinciall and Ca-
tholike Churches since Christ doe so
differ from the churches which are but
ordinary Congregations independent.
Moreover Laying on of handes (*Heb. 6.*
2.) set for the forme of making Ministers
under the Gospell, is counted one of the
six foundations & principles of faith there
rehearsed. Which then requireth that
also the whole outward spirituall admi-
nistration, and government of Christes
Church

Church now must be such; yea and the forme it selfe of the visible politicall Church must then be a foundation of Religion, a principle of christian faith, ordinarily necessary, & for ever unchangeable by men. Wee doe not here think that all who of simplicitie doe erre in this foundation and principle of faith are of necessitie damned. We are not of so rigid, and severe an opinion. But we therefore hold it as a foundation and principle of faith, because it is ordinarily necessarie to salvation, and for ever unchangeable by men. Thus standeth our faith in these pointes: so that they which hold contrarily, to wit, that these things are but circumstances in Religion, & accidents, ordayneable, and changeable by men, even from one forme to another, doe (as we believe) erre greatly from the truth.

*Of Christs true visible politicall Church
in more speciall manner.*

4. Wee believe that the nature & essence of Christs true visible (that is, politicall)

B

liticall) Church under the Gospell is a free congregation of Christians for the service of God, or a true spirituall bodie politike cōteyning no more ordinary Cōgregations but one, and that independent. Wherein chiefly 2. pointes are
1. to be noted. First, that a true visible politicall Church under the Gospell is but one ordinary Congregation: And this is to be seene plainly in these scriptures. *Math. 18. 17. & 1 Cor. 5. 4. 12. 13. & 1 Cor. 11. 18. 20. & 1 Cor. 14. 23. Againe Act. 1. 15. Act. 2. 1. 44. Act. 6. 2. 3. 5. 6. & Act. 15. 22. 25. Also Act. 14. 27. & Act. 15. 30. Moreover Act. 20. 28. & Act. 14. 23. Gal. 1. 2. 21. & 2 Cor. 8. 1. & Rom. 16. 1. &c.*

2. The second point here to be noted is, That by Gods ordinance, this one ordinary congregation of Christians is a spirituall bodie politike; and so it is a free congregation independent. That is, It hath from God the right and power of spirituall Administration, and Government in it selfe, and over it selfe by the common and free consent of the people independently, and immediately under
Christ,

Christ, alwayes in the best order they
can. Which these places doe prove. *Mat.*
18. 17. 19. & 1 Cor. 5. 12. 13. & 10. 15. &
7. 23. & 2 Cor. 2. 8. & 2 Thes. 3. 6. 14. Act.
6. 3. 5. 6. & Act. 14. 23. Act. 1. 23. 26. Act. 15.
22. 25. & 1 Thes. 5. 21. & 1 Ioh. 4. 1. Rom.
16. 17. Coll. 4. 17. 2. & 3 Io. 10. Gal. 1. 9.
Gal. 5. 1. Gal. 4. 26.

Of Synods, and Councells.

5. Howbeit we acknowledge with all,
that there may be, and that on occasion
there ought to be on earth a consociatio
of Congregations or Churches, namely
by way of Synods: but not a subordina-
tion, or surely not a subjection of the
congregations under any higher spiritu-
all authoritie absolute, save onely Christs,
and the holy Scriptures. They who de-
ny this, mainteyning a Diocesan and
Provinciall (and neither wee nor they
themselves know what universall) visible
politick Church both proper and repre-
sentative, doe herein vary farr from the
rule of the Gospell.

Of a Catholike, or Vniuersall Church politike, that is, indued with power of outward spirituall Government.

6. It is demanded, doe wee deny an Universall visible Church under the Gospell? Wee answer, yea. Under the Gospell Christ never instituted, nor had any one Universall visible Church (that is Politicall) either proper, or representative; which ordinarily was to exercise spirituall outward government, over all persons through the world professing Christianity. No such Church (say wee) is found in all the new Testament. Therefore we now cannot acknowledge any such.

Of a Provinciaall Church independent.

7. It is marveyled, why we likewise deny, that under the Gospell there is any true visible politicall Church, Provinciaall or Diocesane; seing so we shall deny a true visible politicall Church to be now in England, because the English Church
(as

(as commonly it is holden) is properly a
Diocesan and Provinciall, or a Nationall
visible politicall Church. We answere,
For our parts we acknowledge there are
many true visible, yea politicall Churches
in England in some degree, & in some
respect: yet in deed we deny also a Nationall,
a Provinciall, & Diocesan Church
under the Gospell, to be a true visible
politicall Church (whether wee meane
the whole body, or the representative
part of such Churches) though the public
like practise among us, doth hould them
for true politicall Churches. The reason
why wee deny these also, is, Because
neither any such is found any where set
downe in Gods word of the new Testament,
even like as there is no Universall
Church visible politicall there set downe.
But onely a free Congregation, or ordinary
Assembly is found in the new Testament,
as a litle before is shewed.

*How true visible politike Churches
are in England.*

8. And touching the true visible politicall

liticall Churches which we acknowledge
are in England, wee professe and declare
in this manner. Namely that each com-
pany of true visible Christians associated
together in one place (viz. a Parish) and
professing to serve God according to his
will, in faith and order so farr as they
knowe (such as there are many in Eng-
land) the same is a true visible politicall
Church in some respect; that is, Though
not in respect of the order of the state
(unless indirectly and by accident to it)
after which they walke, and under which
they stand in spirituall bondage: yet in
Christ directly they are free, And so di-
rectly and essentially they are a true po-
liticall Church, as they are a company of
true visible Christians united by their
owne consent to serve God, as a litle be-
fore is noted. And thus they have free
power of spirituall outward governmēt
among themselves, though they profes-
sedly practise it not. But (esteeming them
by Gods word in their direct practise &
state according to the publike procee-
dings, they are not a true politicall
Church

Church, nor free (directly) as they stand under and joyned to the L. Bishops spirituall dominion over them. Which bondage and want of spirituall freedome in themselves our godly people generally see not: nor this, That (in right from Christ) they have this freedome to be exempted from the unlawfull domination of the L. Bishops aforelayd. Neither think they so upon this matter as they ought, and as the perill of their soules requireth. Howbeit, yet all this (as [†] we [†] Prov. 25. 18. 17. 15. judge) doth not simply disanull that peoples being true visible Christians with us (so long as herein they erre but of ignorance) nor the assemblies from being true visible politicall Churches in some respect and degree, as before is shewed. And therefore we cōmunicate also with them on occasion, as before likewise is signified; viz. while in such communicating wee countenance out no evill thing in them, which in many places, and many times we need not doe. Whereof we shall presently see further in *Art. 11.* following.

*Of L. Archbishops, and L. Bishops
Diocesan, and
Provinciall.*

9. Wee believe, that the spirituall office, calling, and power, and administration of L. Archbishops, and L. Bishops, Diocesan and Provinciall, with their inferior Hierarchy, is contrary to the Ecclesiasticall order, & ordinance of Christ established in the new Testament, and not to be communicated with. The proofes whereof doe stand on the grounds of the 4. Article before, and on those in the 10. Article next following after.

† 1 Thes.
5. 21.
Rom.
16. 17.
1 Ioh. 4.
1. Act.
14. 23.
Act. 6.

3. 5.
Act. 1.
23. 26.

2 Cor.
1. 24. 1
Pet. 5. 3.
1 Cor. 7.
23. 1.
Cor. 3.
22.

Math.
18. 17.
19. 9
28. 10.

Of the making of Ministers.

10. Wee believe, that the essence of Ministers calling under the Gospell, is the Congregations consent. We speake of the ordinary Ministeric, especially of Pastors. And it is proved thus. Whatsoever is essentiall in making of a Minister, at some time, and in some place, the same is essentiall ever. But the Congregations

gations consent is essentiall at sometime,
and in some place. This is without ques-
tion; viz. in some places it was, when
Christians came first out of the Anti-
christian tyranny & bondage of Rome;
Also as it may happen it is now, and may
be hereafter in like cases. And also in the
first conversion of the Indies, and other
infidell Countries. Which even our Ad-
versaries (as they must needes) doe con-
fesse. Therefore the Congregations con-
sent is essentiall ever, and every where in
the making of a Minister. Many there are
by whome this conclusion is denyed;
They hold the authority and consent of
a former Minister, to be essentiall to the
making of a Minister: And so they de-
rive & hold the Ministry of the Church
of Christ with us, to come (as touching
the essence thereof) succeedingly from
Antichrist the Pope of Rome. Indeed
there are but onely these 2. wayes (nei-
ther can be) to make Ministers to us es-
sentially: And therefore in truth we con-
clude a Ministers calling is essentially al-
wayes from the Congregations consent.

For any lawfull authority herein from
the Pope, we acknowledge * none. And
with all upon this ground, Wee (for our
partes) cannot but believe it to be simply
unlawfull, and sinfull to fetch, receive,
yea or to use a Ministry formerly recei-
ved from the Prelates: seing that hereby
(and especially by the expresse opinion
that the Ministry of England descend-
eth from the Pope) beside the maintey-
ning of Romes pride, the foresheved
order of God, and the † Churches true
right spirituall is most plainly violated
and defaced, yea and (as we doubt) our
persons most deeply indangered of our
lives by the † Lawes verdicte in the rigor
thereof. Because the Sovereaigne abso-
lutenes and independency of our Land
and Countrey in spirituall things is
greatly impaired, abased, and diminished
thereby, to say no more of it. Finally
upon this ground we also believe, that a
Minister (so reputed) without any par-
ticular flocke, is indeed no Minister,

2 Cor.
5.15.16

As
before
in the
begin-
ning of
this
Artic.
Eliz.
7.2.

T. C.

pl. 1.
L.

of

*Of our communicating with the Parish Mini-
sters & Parishes in England.*

First, we believe that to think we doe, or can receive a Ministry essentially from a former * Minister or Prelate (in * Hebr. these dayes) is an error, and the thing 7.7. received is a nullitie in that respect.

Secondly, this receipt in a Parish minister with us maketh not a nullitie of the Ministerie in him in every respect besides; that is, it maketh not voyd all truenes of Ministry in him, as a believing Congregation (howsoever) consenteth to have him, and useth him, for their Minister. This consent of the godly there (howsoever it be mingled otherwise with error) is not wholly voyd.

Thirdly, concerning us, when on some weightie occasion we joyne onely to that which is true in the sayd Ministry, and testify in the best manner we can that so we doe, also ordinarily leaving the parish congregation and Ministerie for that their error, and other such like; and with all professing, publishing, and practicing

lifting freely and constantly the simple truth therein with our selves, this quitteth us (as we firmly believe) and sufficiently maketh us cleare from all evill, and appearance of evill in this matter.

Lastly, It being no evill nor any appearance of evill justly in us, to joyne to the Parish Congregation and Ministerie in such respect; and so farr forth onely, as is aforesayd; we ought (as we believe) sometime on waightie occasion so to joyne, and † we sinne if we doe not.

† Luk.

17.37.

Heb.

10.25.

1 Cor.

10.32.

*Touching Plurality Pastors, and
Nonresidents.*

12. We believe Plurality-Pastors, and Nonresidents to be directly contrary to the order of God in the Gospell; And therefore that now they are simply unlawfull; and likewise deputed, and substituted Pastors by private authority, such as our Curates are. And meece Lecturers are little better.

Touching Discipline and Censures.

13. Wee believe the true administering
of

of the holy Censures to be by the Congregations consent also. And therefore not to be lawfully done by an absolute Diocesan or Provinciall authority; that is, if it be without any necessary concurrence of consent of that Congregation, which it chiefly concerneth,

Touching the number of Pastors in each Church: & of the Pastors ordinary power & authoritie in managing the Churches spirituall affaires & Government.

14. Wee believe each Church ought to have one Pastor at least: and that they may have more then one, if the number of the Church, and their meanes be fitt for it, and such plenty of choice may be had. Howbeit we judge that it is best, and most agreeable to the last Apostolike practise, that even where many are, yet that one have (during life) a precedencie and prioritie in order and place (not in power) before the rest. *Revel. 2. 1. &c.*

Touching

Touching their power and authority in Church government, we believe (whether they be in each Church single, or more then one) they have all that they have, and nothing more, then what the Congregation doth commit unto them, and which they may (when need requireth) againe take away from them; Yea to their utter deposing, and also rejection out of the Church it selfe, if such necessitie be. Howbeit otherwise while they are approved and stand in their place, we judge each proper Pastor may and ought to be trusted by the Congregation with the managing of all points of their Ecclesiasticall affaires and government so farr, that he with his assistants (when he hath any) doe execute and administer the same: yet so, that in matters of waight the whole Congregation doe first understand thereof before any thing be finished, and the finall act be done in the presence of the whole Congregation, and also that they (the sayd Congregation) doe not manifestly dissent therefrom.

Touching

*Touching the profane and scandalous
mixtures of people in the
Congregation.*

15. Wee believe concerning mixtures of the open prophane with some manifest godly Christians, in a visible Church, though at once it doth not destroy essentially, nor make void the holines of that whole Assembly, yet truely it putteth that whole Assembly into a most dangerous and desperate estate by such their confusion, and by such extreame perill of further infection, especially if they doe long tolerate the same among them. In-
somuch that what soule soever in such a Church state desireth to be in safety, ought with all diligence to leave that spirituall societie wherein he standeth thus, and joyne to a better: Seing under the Gospell there are more free societies of Christians, mo visible Churches politike, then one in a Country, and some more sincere then some: And all true Christians are cōmanded of God to keepe their owne soules sound and cleare from contagion,

lagon, which is impossible to be done
ordinarily for any long time, where the
visible Churches constitution is so com-
mingled of bad and good, of open pro-
phane and godly together: for who can
carry fire in his bosome, and his clothes
not be burnt? And who can touch pitch,
and not be defiled therewith? And who
can escape, but (in a while) a litle Leaven,
will leaven the whole lump, much more
will it so come to passe, where there is a
great quantitie of Leavē for a litle Dowe,
as now with us it is, wherefore in such an
inevitable present danger of our soules,
doubtlesse we ought to leave the worse
societie, and to enjoy one that is & may
be sincere. For by no meanes may we
dare to be of ¹ no visible Ministeriall
Church; if but 2. or 3. where we live,
can be gotten to consent and joyne to-
gether in the name of Christ, and in the
freedome of Gods word.

¶ Eph.
2. 12.

Of Traditions humane.

¶ 16. Wee believe all Ecclesiasticall un-
written

Written Traditions and Ordinances of
men (being no circumstances nor acci-
dents) are (now under the Gospell, even
like as they were under the Law) un-
truthes, and false positions, and errors in
the worship of God. And that simply
we ought not to be present in the prac-
tising of them, unlesse we might conve-
niently reprove the same. Wee much
mislike therefore those who hould (at
least) some such to be now in these times
both tolerable and profitable in Gods
worship. Nay; we believe all Ordinan-
ces freely and voluntarily instituted in
the exercise of religion to be indeed (and
so to be rightly named) Gods worship ei-
ther true or false, being (as they are) the
proper matter, contents, and parts of the
second cōmandement in the decalogue;
which also before is signified in the secōd
Article. This doctrine they who admit
not, doe erre not a little even in the very
nature and definition it selfe of the sayd
worship of God, and in the kindes and
parts thereof; we meane of Gods institu-
ted worship. Some particulars of these

C

unwritten

unwritten Traditions are, a Catholike,
Charahpolitike, a Provinciaall politike church
independent: the proper Offices of their
government, and the Forme and parts
thereof. Beside, these also are: *The Cope,*
and *Surplice,* the *Crosse in Baptisme,* *Knee-*
ling in the Communion, and the like. All
which being in Gods worship, and per-
tinent to it in speciall wise, and meerely
of mens voluntary institution, we there-
fore renounce and doe utterly condemne
as mens inventions spirituall, and will
worship.

Of Traditions Apostolike.

217. We believe that every ordinance
or institution Apostolike (and that must
unto us out of holy Scripture be proved
to be so) is divine; that is to say, of di-
vine Authority, instituted of God, sim-
ply unchangeable by men, and such, that
of right it ought to be used perpetually,
& universally among Christians, unlesse
God himselfe (by his owne worke) doe
let it, and make it voide. They therefore
doe

doe erre much who hould, that it is
rightfully in the Churches power to al-
ter and take away some thing (which
hath been of spirituall and ecclesiasticall
use) appointed by the very Apostles, and
that mentioned in the holy Scripture:
And they also erre no lesse, who say that
something truely Apostolike may be
proved so to be by Traditions onely,
without Scripture.

Of Prophecie, as the Apostle calleth it.

18. Wee believe that the sober, dis-
creet, orderly, and well governed exer-
cise of expounding and applying the
Scriptures in the Congregation, by the
Apostle called Propheying, & allowed
expressly by him to any understanding
member of the Church (but [†] women) ^{† 1 Cor.}
is lawfull now, convenient, profitable, ^{14. 34.}
yea sometime very necessary also in di- ^{or v. 1.}
verse respectes; The Churches order and ^{39. and}
allowance therein for each particular per- ^{vers. 31.}
son so imployed, being first had. For it ^{11 Thes.}
being lawfull privately by ^{5. 11.} private moti- ^{1 Pet. 4.}
on: 10.

on: it must needs be more lawfull in publicke, when it is seene needfull by the Church, and is performed under the Churches order, direction, and judgement.

*Of the reading of Homilies
in the Church.*

19. Wee believe that with us the reading of Homilies in divine service is not lawfull, but very unmeet for the congregation of the faithfull: namely where it is held for competent without the imployment of a preaching Pastor; where as a Pastors diligent, discreet, and judicious preaching, and applying of Gods word, is the power of God unto salvation ordinarily. Neither doth every of the allowed Homilies in every point containe godly doctrine.

Of Christs descending into Hell.

20. After the usuall and common sense of this English word Hell, we believe that
in

in the Creed this point is not rightly translated, where it is sayd, Christ (being dead) descended into Hell. For the Scripture sayth onely (and so likewise doe the originall words in the Creed signify) that he was then under the power of death. And was in the place, where all other the godly deceased were; And that is all.

Of Prayer.

21. Wee believe concerning prayer: that though every forme of prayer prescribed by men be not absolutely nor simply a sinne, neither (as we judge) an Idol, nor an invention of man, nor a transgression of the 2. commandement; yet wee constantly avouch and professe a prescribed Leiturgy, or a booke of common prayer by cōmandement inforced upon a whole Church rightly constituted, to be used still in the very same words whensoever they assemble (in comparison of other praying) is not so profitable but rather hurtfull in many users of it,

12. Chrō.
29. 30.
Psalms.
102. C
92.
Mat.
26. 30.

as making holy zeale, true piety, sincere
godlynes, and other giftes of Gods Spirit
in many of them to languish, namely
where it is made necessary, and in per-
petuall use, and when it is so long, as that
the reading of it over, taketh up the
whole time fit for one usuall meeting to
divine service. And therefore we cannot
think it any way cōvenient for ourselves,
nor meete to be imposed; or to be so re-
ceived in any well constituted Churches:
much lesse, to be imposed on a whole
nation, least of all, upon all Churches of
the world. The new Testament teach-
eth no such matter; neither troubleth it
selfe with indeavouring an uniformity in
this point, but leaveth all Churches here-
in to their godly liberty; wisdom, un-
derstanding, and diligent consideration
of themselves. Besides such prescribed
Leiturges were never used (in any manner)
among Christians, till late after Christ.
The soonest was after 300. yeares. And
to be short, by experience wee see too oft,
most evidently they breed both an idle
Pastor, & an ignorant, & secure people.

Therefore

Therefore to follow herein the Christian
liberty, and discretion of the Churches,
in the Apostles times, we hold it to be
far the best.

Of Holy dayes, so called.

Wee believe that under the Gos-
pell there is not any holy day, (besides
the Lords day) nor any fasting day, or
dayes constant, ordinary, and on certaine
seasons, or times of the yeare continu-
ly to be observed. All such observing of
dayes we believe is against Gods word,
not onely as being religious ordinances
† instituted by men (never thought on by
Christ nor his Apostles in all their time,
who yet had the Holy Ghost leading
them into † all truth meeete for Christian
people, and had more reason to institute
them then wee) but also as being directly
forbidden in the 4. Commandement
where God saying to man, 'Six dayes thou
shalt labour, and doe all that thou hast to doe,
he sayth there also, but rest the Seaventh,
for so did God him selfe after the 6. dayes

† Math.
15. 2. 13

† Joh 4.
25. &
14. 26.
82. 16.

† Exod.
10. 9.

creation; whose example herein do thou follow. Now this Divine appointmēt of a Seventh day onely to be kept holy, wee plainly see to be (for the equity, & proportion, which is the substance ther. of) a very Commandment of God unto us still: And therefore of all men to be perpetually observed. Howbeit if God or the Apostles had ordeyned (beside a 7. day) any other holy dayes particularly in the Gospell, as God and his Prophets else where in the Law did ordeyne some besides the Sabbath, then (notwithstanding this Commandement) we would never refuse such holy dayes now, over and besides the Lords day. But that in the Gospell was not done; the Gospell nowhere sheweth any such matter. Therefore we believe it not, we cannot now but refuse it. And yet againe, Dayes of thanksgiving, or fasting, which by men are appointed upon some speciall occasion, and are to be used accordingly; that is, for the sayd speciall, and particular occasions sake, and onely for a season convenient and fitting thereunto (but in no wise

wife constantly, and continually, as is
afore noted) such dayes, I say, we ap-
prove and allow, as having warrant from
the Spirit of God both in the Law and
in the Gospell. But other then these, we
neyther believe, nor allow any.

Of Mariage, & Burying, & Church-
ing, as it is called.

23. Concerning making of mariage,
and burying the dead, we believe that
they are no actions of a Church Minister
(because they are no actions spirituall)
but civill. Neither are Ministers called
to any such busines: Neither is there so
much as one example of any such practise
in the whole book of God either under
the Law, or under the Gospell, without
which warrant we believe it to be unlaw-
full whatsoever any Minister doth at-
tempt at any time, or in any place, especi-
ally as a part of his ministeriall office, and
function. Wherefore we professe and
protest, that we earnestly desire that the
Solemnization of holy Mariage might

be performed by some Civill Magistrate
assigned by highest authoritie thereunto.
And when Ministers doe in the Congre-
gations Solemnize Marriage, we testify
that we believe that they doe nothing
therein, neither can, but blesse this ordi-
nance of God; as likewise they doe some
time the initiation of a Magistrate; they
doe not essentially constitute either of
them. And for Churching of women,
likewise we know no ground for it in
Scripture, nor good reason at all, special-
ly to make it a necessary part of the Mi-
nisters office in the publike divine service.

*Of Ministers made also Magistrates
by the State.*

Wee believe that the joyning of
Pastoral ministry, and Magistracy to-
gether in one person under the Gospell
is simply unlawfull, and contrary to the
Text of the new Testament, which say-
eth, It shall not be so among you, Mat. 23. 25.
Luke 22. 26. And. Let him that teacheth
abide therein. Ro. 12. 17.

of

the gifts, and offerings of
the faithfull.

23. Wee believe that there is a holy Communion of the whole Church in communicating of their substance together by gifts, and offerings.

These gifts and offerings are given to God; they are Gods properly and specially belonging to God; he taketh them for his: also they are given to that particular Church of God, for which the givers doe intend them.

They are not meere almes, but (first) evident signes of true love to God: then, they are necessary meanes and duties required by God for the supportation, maintenance, and upholding of the sayd Church, and of the sincere worship of God therein.

These gifts and offering are meere free and voluntary; yea every time the giver commeth to God with them.

These gifts and offerings are * real sacrifices to God, and partes of his holy * worship and service. Also, after they are

† Num.

28. 2.

18. 8.

Malachi

3. 8. 9.

† Prov.

3. 9.

2 Sam.

24. 24.

1 Chron.

16. 24.

are given and received they are holy and
1 Levit. consecrated things, not goods for ' com-
27. 26. mon secular use.

29. Ex- These gifts are some ordinary, & some
od. 13. extraordinary:
13.

Deut. The time of offering these ordinary
35. 19. giftes is every Lords day. The most fitt,
and comely season and place for it is in
the holy Assembly, then when the
Churches use is to performe it.

2. 2. Nevertheless they who are on just
occasion any such day absent, ought all-
wayes to lay aside for God and for his
service their portion, or rather Gods
parte, and portion: and in due time to
bring, or send it. Which is no lesse sanc-
tified to the foresayd holy use, and ac-
ceptable to God, then if the givers then
had been present.

These gifts though they be free and
voluntary in the givers touching the par-
ticular quantitic; yet that they doe thus
give & offer every Lords day somewhat
1 Cor. (either more, or lesse) is † a very com-
16. 2. mandment of God, and a fruit of neces-
1 Cor. 9. sary obedience in man.
14.

The

The quantitie is thus farre pointed at
in the Scripture, viz. According as the
Lord hath prospered every one. And
some are in high grace with God, who
give to God out of their penurie.

The persons, who are to give these ho-
ly giftes, are all and every member of the
Church, except onely those that receive
maintenance therefrom at the hand of
the Church. So that all the Churches
members are givers, or receivers.

They that receive are the Poore, and
the Ministers of the Church.

Extraordinary offerings and giftes
(which some out of speciall Zeale to
Gods glory doe offer besides the ordina-
ry) are for the place, time, kinde, and
quantitie such as each giver seeth God
may be the more honoured thereby.

The ordinary offerings in the assem-
bly are to be received by the Deacons,
committed into the hands of the Elders, *1. Act.*
and with their direction to be disposed of *11. 30.*
by the Deacons. *Numb.*
18. 8.

The Cōmandment of the Apostle to *14.*
the Church of Corinth. *1 Cor. 16. 1. 2.*
Concerning

Cōcerning the gathering for the Saints,
as he ordeyned in the Churches of Gala-
tia also, viz. Every first day of the weeke
let every one put aside by himself, and
lay up as God hath prospered him. This
shewing what the Apostle then required
of the for an occasionall reliefe of other
brethren farr off from them, doth shew
more that he requireth them thus to doe
for their owne constant, ordinary, and
necessary supportation, & maintenance.

*Of Tithes, & the Pastors fittest, and due, and
necessary maintenance.*

26. Wee believe that Tithes for the
Pastors maintenance under the Gospell
are not the iust and due meanes thereof.
Howbeit yet we doe not think these
Tithes absolutely unlawfull, if they re-
maine voluntary: but when they are
made necessary, we think them not so
lawfull. The same doe we judge also of
whatsoever other set maintenance for mi-
nisters of the Gospell established by tem-
porall Lawes. We graunt, for the Minis-
ters

ters security such established maintenace
is best: but for preserving due freedom
in the Congregation, sincerity in Reli-
gion, and sanctity in the whole flock, the
Congregations voluntary & consciona-
ble contribution for their Pastors sus-
tenance, and maintenance is doubtless the
safest, and most approved, nay it seemeth,
the onely way: wherewith the Apostles
caused their times to be content: neither
did they take care for other order herein:
which certainly they would, and should
have done, if other order had been bet-
ter. Onely they are carefull (and that ve-
ry religiously) commanding all Church-
es of conscience and duety to God to
give (not sparingly, but liberally, and
not as almes, but as duety) for the up-
holding, advancing, and countenancing
of the holy worship, and service of God,
which is either much strengthened,
or weakened, much honoured, or a-
bused amongst men, according as the
Pastors maintenance is. To this end ten-
deth that which is written: † *Who goeth* † 1 Cor.
a warfare at any time on his owne cost? Thou 9.7.9.
shalt 11. 14.

shall not muzzle the mouth of the Oxe that treadeth out the Corne ; If wee have sowne unto you spirituall things , is it a great thing, if wee reap your carnal things? God hath ordeyned that they which preach the Gospell should live of the Gospell: or else a
*people (herein negligent) * robbeth & spoileth their God, will a man spoile his*
† Prov. God: Wherfore thonour the Lord with
3.9. your substance, and with the first fruites of all your increase; and let him that is
1 Gal. 6. taught in the word, make him, that
6. taught him, partaker of all his goods. Al-
† 1.7. so every one as hee soweth,† so hee shall
*† Deut. reape ; And * none may appeare before*
16. 16. the Lord emptie. By all which it is manifest, that Almighty God commandeth the people to mainteyn with their goods their ministers . And (in the Gospell) their maintenance to be free, yet honest,
*2 Chrō. liberall, and plentifull : that * they may*
31. 4. be encouraged in the way of the Lord.

*Of the civil Magistrates duety, and charge to
 oversee and order his Churches in
 spirituall matters.*

27. Wee

27. Wee believe that we, and all true
visible Churches ought to be overseene,
and kept in good order, and peace,
& ought to be governed (under Christ)
both supremely, and also subordinately
by the Civill Magistrate: yea in causes of
religion when need is. By which right-
full power of his, he ought to cherish &
preferre the godly, and religious; and to
punish (as truth, and right shall require)
the untractable, and unreasonable. How-
beit yet alwayes but Civilly. And there-
fore we from our hart most humbly doe
desire that our gracious soveraigne King
would (himselfe so farr as he seeth good,
and further by some substituted † civill
Magistrate under him) in clemency take
this speciall oversight, and government
of us, to whose ordering and protection
wee most humbly commit our selves,
acknowledging that because we want
the use of this divine ordinance, That
therefore most greate, and infinite evils
both to us, and even to the whole king-
dome doth ensue, and also because of the
spirituall Lords their governmēt over us.

† Sup-
plicat.
for To-
lerat.

p. 8. 11.

D

And

And notwithstanding the spirituall Lords
† Ibid. † doe think it injury and wrong to them-
P⁴⁸. 12. selves not small, if the King should sub-
stitute civill Magistrates to this busines,
yet (as it is sayd) that is Gods owne or-
dinance; and to doe otherwise, namely
to commit either spirituall or civill go-
vernment (viz. Diocesan, or provinciall)
to Ministers of the word, is evill; and (as
we believe) a direct transgression of the
text of the Gospell above rehearsed, in
Artic. 4. 16. 24.

*Touching the necessity, that lyeth upon us to
obey Christ rather then man in our u-
sing of the true, and in refusing
the contrary ecclesiasticall
ordinances above
specified.*

28. Wee believe that by the word of
God all Christians are bound (each one
for his own part) to keepe & observe ac-
tually, and perpetually the Affirmative
ecclesiasticall Commandements, and or-
dinances in the Gospell, as well as the
Negative:

Negative: That is, so farre as one person
sufficieth to performe the same, singly &
by himselfe he ought so to doe; & where
some number are required (& are ready)
for the observing of any such Comman-
dement, there each christian (which can
be present with other) standeth bound
to give his consent, & to make one with
them therein. Alwayes after the best or-
der they can, and namely that maine or-
der which is in the Gospell: notwith-
standing whatsoever mans forbidding, or
whatsoever affliction in the world should
followe upon it.

But that, touching the use of Christs
visible politicall Church under the
Gospell, viz. A free independēt cō-
gregatiō (prescribed in *Mat. 18. 17.*) *Mat.*
is such an Affirmative Cōmandmēt *18. 17.*
& Ordinance; and it agreeth to that
order afore named, as wee see in the
Scriptures alleaged for the 2. point
in the 4. Article.

Therefore every Christian is bound
by Gods word to keepe and observe the
same perpetually, so as is before declared.

And namely this all are commanded (oc-
casiō requiring) viz. to tell such a Church,
and to heare such a Church. Therefore
all are commanded and stand bound by
Gods word (so as before is declared)
perpetually to have such a Church, and
to be members of it first.

* *Mat.* Further all simply are cōmanded * to
28. 10. doe whatsoever Christ commanded the
† 1 *Thes.* Apostles, and to † try all things, and to
5. 21. hold fast that which is good. And to † try
† 1 *Joh.* the spirites whether they be of God.
4. 1. And, † brethren marke them diligently
1 *Rom.* which cause desentions and offences be-
16. 17. sides the doctrine which yee have lear-
ned, and avoid them. These duties we
may very well doe according to that true
order above noted, if we enjoy such a vi-
sible Church (a free Congregation) as
is before described: But wanting such a
Church, it is not possible for us to doe
them with any good order, as is shewed.
Therefore we all are simply commanded
to enjoy and use an independent Church
exercising spirituall government (a free
Congregation) according as is before
described;

described; that we may obey God and keepe his Commandement given us in these places of Scripture. Which we ought to doe.

Likewise * all are cōmanded to stand * *Gal.*
fast in the liberty wherewith Christ hath *5. 1.*
made us free, and not to be intangled in the yoke of bondage. Out of such a visible Church (a free Congregation) we cannot possibly observe and keepe this generall Commandement orderly & ordinarily; but in it we may. Therefore here we are commanded also to be actually in such a visible Church, a free Congregation, and to use the same.

Againe all are commanded † to stand † *2 Thef.*
fast, and to keep the Apostles Traditions *3. 15.*
and Ordinances. But this forme of a visible Church is one maine, and substantiall Apostolike Ordinance. Therefore we are all cōmanded to observe & keepe † *Heb.*
it, namely so as before is declared. *13 17 7*

Againe all are commanded to † obey *1 Thef.*
their Pastors, to follow their faith, to *5. 12.*
make much of such, to † seeke first the *1 Math.*
Kingdome of God; to † make our cal- *6. 33.*
ling, *2 Pet.*
1. 10.

ling, and election sure, (viz.) by walking in the true outward way; To observe the 2. Commandement in all the parts of it, a maine part whereof under the Gospell is this forme of a visible Church, and government.

Lastly this ordinance of Christ we ought to hold and keep most firmly, whosoever gainsay it, because in this estate of a Church, the † promises of God are given and received; and no where else directly and ordinarily. And there is no promise to any indirect and accidentall constitution of a Church. Wherefore this direct and ordinary meanes of hope, and faith of grace and salvation we ought to preferre before our life. Remembring also that * willingly to refuse and omitt the same, is no lesse then damnation to any man.

Thus then in all these so waighty points we are cleerely comāded to obey God rather thē man. And God comāding us to feare, & to love, and to serve him, he comādeth us the necessary meanes, & way of doing so, even that Church, in and by which

which ordinarily wee must doe so, that
 wee may be accepted. Which (under
 the Gospell) is such a free Congregatio,
 as is before made cleare. Where we see ^{† In}
 that this only is now Christs true visible ^{Artic. 4.}
 Church, and no other forme of a visible
 Church is. Wherefore we are all bound
 with all care to hearken to the expresse
 precept of the Holy Ghost concerning
 even this point, saying, ^{† Isa.}
This is the way ^{30. 21.}
walke ye in it. Which also the Harmony
 of Confessions teacheth, viz. That this ^{† Harm.}
 we ought to doe notwithstanding men ^{of Conf.}
 of power and might shall say nay. ^{French}
 by These (with the branches depending ^{Artic.}
 yem on them) are our differences, even ^{26.}
^{Dutch.}
^{Artic.}
^{28.}
 from the usuall and common opi- ^{Helvet.}
^{cb. 11.}
 on among us in this Land.

Now therefore (to come to the 3^d
 and last point of this our Protestation)
 wee demand and doe earnestly crave of
 every indifferent christian to answer us:
 what false things have wee here affir-
 med? What on our part is evill? What

is wicked in all this? If nothing, as we are
 firmly perswaded in our soules that
 there is nothing; Then we pray, and ear-
 nestly intreate (in the bowells of mercy
 in Iesus Christ) every one to pardon our
 Consciences, in that thus doing wee
 stand to give actuall obedience to our
 Heavenly Lord and Saviour in his owne
 Commandements, and Ordinances;
 which also wee doe, that we may thereby
 (as by the onely true complete meanes)
 get assurance of salvation to our soules;
 which otherwise we for our parts cannot
 finde. And otherwise (while wee omitte
 thus to doe, and keepe not Christs sayd
 Commandements) any with reproch may
 say unto us, *show us your faith by your
 workes; through workes is faith made perfect:*
But faith without workes is dead in. And
 Christ sayth, *If yee love mee, then keep my
 Commandements.* And, *He that saith,*
Lord, Lord, But he that doeth the will of the
Father is justified. Whence verily wee see
 it plaine, and we know well, that not the
 talkers, nor disputers of Christs will; but
 the doers shall be saved, (yea though then

afflict them for it;) and they that will
have Christ to raigne over them; not
they, that will not.

Wherefore we humbly pray every up-
right-hearted servant of God to consider,
that it is not possible for us (knowing
that which we know) to give this fore-
rehearsed due obedience unto Christ;
but by walking in this way, which wee
doe. Which also cannot be but first by
eschewing the evill, and then by doing
the good. That is; first by renouncing to
be ordinary and constant members of a-
ny Diocesan, or Provinciaall Church vi-
sible politically (Because the forme of
this is wholly without Gods word in
the Gospel, yea contrary to it.) And
then also of the Parishes (as naturall parts)
depending on them, and on their Lord
Bishops, seeing these likewise doe both
want Gods word, and add to it, & stand
in bondage in those the above noted sub-
stantiall pointes, and meanes most im-
portant to salvation, which before have
been declared. Wherefore thus far forth-
onely wee leave our sayd parishes also;

but no further: That is, to be in them no
ordinary and constant members: but
members in them occasionally we refuse
not to be, seeing in them we finde (in ma-
ny places) very many true visible christi-
ans, with whom we cannot (as we be-
lieve) deny publike communion abso-
lutely, and therefore on occasion we of-
fer to communicate with our sayd pub-
like congregations (or parishes) as be-
fore we have professed; taking God to
witness that this we doe (not through a-
ny pride, or singularity, but) meere-
ly out of necessitie of our duetie to obey
Christ in his word, (as we believe that
herein we doe) and to submit unto his
word, and ordeyned meanes, & to keepe
his commandements, and to avoide aban-
doning in sinne, which otherwise possibly
we cannot see how wee can avoyd. Yet
again, and againe we testify that being
forced meere-ly by conscience, thus wee
do, not knowing otherwise in our soules,
how to answer it at the last day. Where
we know no Magistrate, nor Prince shall
be able to answer for us, if after the
light

Light manifested we be found standing
in a wrong way contrary to Christes sa-
cred Ordinance, as we believe this Dio-
cesan politicall Church is.

Secondly hence it is, that we do joyne
(each person onely himselfe) humbly,
and obediently to the evident way of the
Gospell, the most certayne true Church.
estate set downe in the New Testament
by Christ, and his Apostles, namely, to
a free Congregation. Which truthes be-
fore (specially in the 4th. Article) wee
have sufficiently shewed ; binding our
selves to proceede simply, and onely by
this sure rule, and therein to persevere
untill death: or else (when wee swerve)
we acknowledge our selves justly worthy
of the fearfull Censure of Excommunica-
tion from that holy society of Christians,
whereinto by Gods mercy we are now
entered, wherewithall wee acknowledge
our selves also worthily excluded from
the spirituall Communion of Gods peo-
ple wholly, and every where, till wee re-
turne by *Repentance*.

Wee say the feare of God constrain-
eth

eth us hereunto: feing we cannot other-
wise finde in our hearts cleerely the safe-
ty of our soules; a matter above all things
in this world, which wee, and all people
ought to have greatest regard of.

All glory be to God on high, and in
earth peace, & goodwill towards
man. The grace of our Lord Je-
sus Christ be with us all. *Amen.*

Ier.

Ier. 32. 39.

One way and one heart.

Cypr. de Vnit. Eccles.

Credere se in Christum quomodo dicet, qui non facit, quod Christus facere praecepit.

How can one say, he believeth in Christ, who doth not that which Christ commandeth.

Caluin. Instit. 4. 3. 2.

Ecclesia dissipationem, vel ruinam potius, & exitium molitur, quisquis ordinem hunc, de quo disputamus, & HOC GENVS regiminis vel abotere studet, vel quasi minus necessarium élenat.

Hee laboureth the ruine, and destruction of the Church whosoever he be, that endeavoreth to abolish this order, and THIS KIND of Government whereof wee treat, or maketh light of it as lesse necessary.

AN
HVMBLE PETITION TO THE KINGS MOST
EXCELLENT MAIESTIE, BY THE
Christians notified in the fore-rehearsed
Confession and Protestation, (his Ma-
jesties ever faithfull Subjects) that of
his good & mercifull disposition it
would please him to give them
Toleration and peace under
him in their serving of
God according to their
sayd Confession and
Protestation.

Give thy judgments to the King, o God,
& thy righteousness to the Kings Sonne.
Psalm. 72. 1.



Most gracious Sovereaigne,
your loyall and dutifull
Subjects notified in the
fore-rehearsed Confession
and Protestation of their
faith, being well assured
and

and firmly beleiving that this intent of theirs is honest, righteous, godly, charitable, and of necessarie importance to their soules health, yet being also in most greivous dangers, & heavy perplexities, ready every howre to be drawne into most miserable distresses and calamities, for this their conscience and obedience to Gods word, have their recourse to your Sacred Majestie their onely hope in earth, and to you (as they ought to doe) they make their sute in most humble manner on their bended knees. Beseeching you (as in effect they^l formerly did, so now againe) to give unto them this favour, that peaceably and quietly they may worship God and serve him in your Highnes dominions where they dwell, after the tenour of their Confession and Protestatiō here before expressed. Their enemies are rigorous and sharpe in laying affliction on them (onely for this their conscience toward God) both in their goods and libertie, if your Majestie will give way to them; wherein they pretend your Majesties service, and that they doe
well but

*1 Ann^d
1609.
An
Humble
Suppli-
cation.*

but your will. So that it is your good
Grace onely that under God can help us,
and give us securitie from such (we trust)
undeserved evils. Many things induce
us to presume thus into your Majesties
presence, and to be in all humble sub-
missio suters to your Majestie for this sin-
gular grace from you. Yea, many reasons,
and strong inforcements (as it were) doe
move us hereunto, which we beseech
your Majestie graciously to heare. First,
seeing this is the essentiall order in the
Gospell of the visible churches of Christ,
which we follow: if he have set any or-
der of spirituall government at all in the
Gospell, which we verily believe he hath.
And then wee beseech your Majestie
graciously to consider, how can it be
possible but that (for Christs glory and
honour, and out of necessary obedience
and duetie to him) we ought to walke in
it, and humbly sue to your Highnes for
peace therein, as here at this present in
all submission and lowlinesse we doe.
Secondly, Because this we perceive that
the perill of our soules lyeth hereon.
How

Now then we therefore choofe but with
 all diligence and dutifull affection, letke
 at your Majesties gracious hands this
 bountie towards us, which furpaffes all
 other benefites which in this world you
 can yeeld us. *Thirdly*. Forasmuch as
 the contrary way unto us, the way of the
 L. Bishops and their followers, is such as
 giveth great, and most apparant advan-
 tage to the papacie & Church of Rome,
 and which leadeth many in this land di-
 rectly thither backe againe; partly for
 that there is in the New Testament much
 more shew and colour for a universall
 Church visible indued with governmēt,
 then for a Nationall or Provinciall
 Church independent, as this in England
 now is: partly also because they openly
 professe that all the ministeries in Eng-
 land are by succession † derived and re-
 ceived essentially from the Pope, which
 indeed in their estate they cannot will,
 nor choofe but so acknowledge. There-
 fore considering this, what hearte can
 sustaine the due griefe, sorrowe & shame
 of this slander, of this dishonour to God,

† Fr.
 Mason
 of the
 Confe-
 cration
 of Bb.
 Anno
 1614.

of triumph and laughing to Antichrist,
of reproch to our land, wherein wee for
our partes can bringe no other remedie,
but our prayers to God for the generall
good, and most humble requests to your
Highnes for mercie herein toward our
selves. *Fourthly*, for as much as if we
should deny this our faith, and violate
our conscience, and turne backe with
them to the way of deriving the ministe-
rie succeedingly from Rome, we are ter-
rified with the very cogitation hereof:
not onely in that this would argue in us
breach of faith toward God, and dam-
nable leuitie in our conscience, but also
we behold a fearfull sentence in the law
of our land against all which so say and
affirme. Avoyding therefore this per-
plexitie and danger, we have no way to
serve God truely in, but this which here
we professe. And therefore cannot but
seeke your gracious favour in permitting
us with quietnes to enjoye the same.
Fifthly, the integrity of our heartes, and
loyaltie of our mindes towardes your
Highnes Sovereaigne power under Christ,
doth

1 Eliz.

27. 2.

doth animate us to looke toward your
Clemencie in this our need; whom God
hath ordayned to be a nourishing father,
and defender to all the religious profes-
sors of the Gospell among your subjects.
And therefore we crave of your Highnes
herein to be good unto us. In what par-
ticular? That you would afford us, and
assigne to us some Civill Magistrate or
Magistrates qualified with wisdom, and
learning, and vertue to be (under your
Highnes) our overseers for our more
peaceable, orderly, and dutifull cariage
of our selves, both in our worshipping
God, and in all other our affaires, at
your pleasure; To whom with all readi-
nesse and subjection we are willing to be
accomptable and answerable alwayes.
We have none under *Iesus Christ* in our
wants and distresses to have recourse un-
to, but to your protection and goodnes
at all times. Yea whether we obteyne
mercy at your Majesties hands, or no:
Nevertheless still to you doe we apply;
your grace we doe and will attend. And
so together wee offer with all willing-

nes to receive the oath of your Supremacie, and that of Allegiance likewise. Sixtly, Your Majestie heretofore discovered on occasion your tender pittie and commiseration towards the consciences of your subjects, and those being such as more resist your royall dignitie, then wee (through Gods grace) ever have, shall, or can doe by the tenour of our open profession, which also your Majesties wilddome it selfe † doth well discern.

† Tertius
Lyes. 4.

† Apol.
p. 4.

p. 60.

Yet towards those your subjectes (the Catholikes) in your Kingly affection & Clemencie you have signified that[†] you intend no persecution against them for conscience cause, and that[†] you never laid any thing to the charge of any for cause of conscience. This giveth us to have great hope and confidence, and to comfort our selves upon the same your royall word. And therefore also we adventure, to be suters to your Highnes in this our need, as now we are, for the due and sweete effectie hereof towards us. Some perhaps will object, that we will not be content with our conscience to

OUR

our selves; but also we use meeting in
private for the exercise of our religion.
We answer, our religion hath no manner
of evill in it any manner of wayes, as by
our fore rehearsed Confession is made
manifest before, *thanks be to God.* And
for meeting in private; it is not that we
desire or delight in, the Lord knoweth.
The publike places with peace and pro-
tection under your *Majesties*, would be in
this world the greatest blessing and be-
nefit, which our heart desireth, or which
could come unto us. But we dare not ex-
pect, neither doe we ask so great favour at
your Majesties handes; onely that in pri-
vate peaceably we might serve God with
cleare and quiet consciences according
to the effect of our fore remembered Co-
fession, we in all lowlinesse craue but
your Toleration. For meetings of a
Congregation to the joint and common
exercise of Gods worship are necessary
partes of religion, and duties in consci-
ence, as being Christes very ordinance
and commandement. Your Majesties
wisdome understandeth perfectly that

without such meetings, cōmon prayers,
and other actes of religion in a Congre-
gation, God neither is nor can be served,
as he ought to be. Wherefore this duty
we cannot in any safety of conscience
relinquish, or neglect, neither can our
meeting thus (onely in a competent Cō-
gregation) any way in the least measure
be prejudiciall or suspicious to your
Hightnes peace or dignitie. But by Gods
grace you (yeelding us this favour) shall
every way succcede to the advancing of
Gods true glory, and your Majesties
flourishing government here, and here-
after to your more sure attayning of im-
mortall honour, and soules health. &c.
These causes therefore (ô Gracious and
Magnificent King) constraine us, and
binde us to implore this your favour and
succor at this time, in this behalfe. And
so being not ignorant of your gentle and
gracious clemencie many times shewed
to sundry persons on sundry occasions
of no such importance as this is to our
poore soules, and (as we judge) to the
clearer demonstration of your eternall
happinesse

happineſſe to come ; we lay downe our
cauſe at your *Hignes* ſeete, and thus
commend our moſt humble ſuite to
your gracious and mercifull conſi-
deration. Beſeeching the Almightie
to bleſſe and to honour your
excellent Maieſtie, & your roy-
all poſteritie, with all the or-
namēts of Grace in this life,
& of everlaſting ſalvatiō
hereafter through

Jeſus Chriſt

Amen.